

fail to derive any enjoyment or catch any inspiration. Above the needles extending to Barstow is the

MO JASE DESEST.

scarcely anything but sand, southwest of Barstow however and beyond the village of Ora Granda, we cross the Mo Jase river, find a fertile region and pleasant scenery, sparkling waters, high rocky walls, fine bridges and groves of Cactus. Entering then the mountains—the Sierra Nevada and San Bernardino ranges, abounding in deep cuts and high bridges, fine valleys, high peaks and short curves, around which the train runs so slowly that we can get off and walk: we reach

SAN BERNARDINO

by way of the celebrated Cajon pass. Now I will stop writing. My friends have been making inquiries concerning my trip, and I hope this will in a measure gratify them and prove interesting to your readers. To any lover of nature and fine scenery I will say that a trip to Calif. will certainly prove interesting and instructive and richly repay you for your time and money.

Rosena, Calif.

PRAYER COVERING.

BY G. J. WOLTERS.

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 1 Cor. xiv, 37. Noticing two articles on the covering in the EVANGELIST of late and being requested to give her readers our view on that subject, we thought it right to make use of the foregoing words of Paul.

All are willing to admit that he is the Gentile Apostle, and being Gentiles we only wonder why so many of us seemingly stand divided on his writing in the 11th chapter of Corinthians. I have many times looked at that chapter but must admit the more I look at it, the firmer becomes my faith that Paul taught the Christians at Corinth that every man that prayed or prophesied without first removing hat, cap, veil, or anything wherewith he might be covered, dishonored Christ. The beginning of the third verse of said chapter, Paul says, "But I would have you know, that the head of every man is

Christ," while the next verse says, "Every man praying or prophesying, having his head covered, dishonoreth his head (or Christ.)" But why does the man that prays or prophesies dishonor Christ, when he fails to remove hat, cap, veil, or anything wherewith he may be covered when he prays or prophesies? Simply because Christ is his Master and Lord. John xiii, 13. And this Master and Lord through Paul has instructed him, in 1 Cor. xi, 7, that, "He (the man) indeed ought not cover his head, forasmuch as he is the image and glory of God." And while he that thinks himself to be a prophet or spiritual, (Now if any man have not the spirit of Christ, he is none of his,) Rom. viii, 9, should acknowledge that the things that Paul wrote are the commandments of the Lord. He had better reveal that acknowledgement by obeying them, lest he fail to glorify God and also fail to purify his soul in obeying the truth. 1 Peter i, 22. I could add more to give you my reason why I believe that the man to show his subordination to Christ, should always take off whatever he may have on his head, when he prays or prophesies. But, take your Bible, read the 3, 4, and 7, verses of 1 Cor. 11th chapter, and if it does not teach that the man when praying or prophesying ought not to leave a covering on his head, please what does it teach?

But this is not all. The same as the third verse teaches that the man has a head, in the person Christ to whom he should show subordination, it tells me that the woman also has a head in the person of man, to whom she should show subordination, and as the fourth verse says, that the man that prays or prophesies dishonors his head (Christ) by failing to uncover his head, at such time of worship the 5th and 6th verses say: But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head (man) for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered.

As you will notice by careful reading, the 5th verse, in the first place, brings before our mind the fact, that the

woman that does not have her head covered or veiled while praying or prophesying dishonors her head: (man) and why? Because that is all one as if she were shaven. Secondly, the 6th verse declares that if she be not covered, let her be shorn: and further instructs us "But if it be a shame for a woman to be shorn or shaven, let her be covered." We herein not only learn that not only woman ought be covered because she is in subordination to the man, but if she does not cover herself let her be shaven or shorn, which is looked upon by the Apostle, as a shame. Turn to Deut. xxii, 5, and you read "The woman shall not wear that which pertaineth to man, neither shall man put on woman's garments for all that do so are abomination unto the Lord thy God." Now in the 14th verse Paul says, "Doth even nature itself teach you, that if a man have long hair it is a shame unto him," while the 15th verse says, "But if a woman have long hair it is a glory to her." Now notice well the difference, while the long hair is a glory to the woman it is a shame to a man; and if long hair be a shame to the man, short hair must be the accepted thing for him to wear, and thus short hair should not be worn by the woman for her hair is given her for a covering God already having provided a natural covering for her. Now here let me say as some understand the hair, or natural covering, to be all that is necessary, to turn to the 6th verse, where we read that "If a woman be not covered let her also be shorn," (or remove her hair) but if it be a shame for a woman to be shorn or shaven (that is to have her hair removed) let her be covered.

Now turn to the 10th verse, and you will see that the covering is a sign that she is under power of her husband, but why should she show that she is under the power of her husband. Turn to Gen. ii, 16, and read, "And thy desire shall be to thy husband and he shall rule over you," and 1 Cor. xiv, 34; Eph. v, 22; Titus ii, 5; and 1 Tim. ii, 11. The 16th verse of 1 Cor. explains itself to anyone by reading Rom. ii, 8; 1 Tim. vi, 3-7; and 1 Cor. xiv, 33.

In conclusion let me say if "contention" in this case can change or do away with Paul's command of the cov-